
THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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NEW ENGLAND CLERGY.

The clergy in Connecticut being no longer patronized by the Legislature of that State, and prohibited by law from collecting money for their ambitious schemes in meeting-houses, have resorted to various methods to replenish their coffers from the pockets of the people. Finding, however, a great decline in their funds, particularly in Litchfield county, where the *American Eagle* has come out against their anti-christian proceedings, the Foreign Missionary Society of that county, has fell upon the following plan to get the peoples' money into their hands.

Agents have been appointed in the several towns and parishes, who are to call at *every house*, and on *every family within* their respective districts, "unless there be particular and decisive reasons for a different course," and solicit contributions, not only from heads of families, but also from all the members of each family. The *American Eagle* gives a list of the agents appointed in 32 towns in the county of Litchfield, amounting in all to 92, among which is a general, a colonel, 9 Esqrs. and 32 deacons. Each agent is to enter on his subscription paper which he returns to the treasurer, the number of families within his district, and the number of families on which he has called; with a statement, of course, how much each family, if not each individual in a family, has given.

This is bringing the business to close quarters, as every one opposed to their schemes, or who refuses to contribute, will become known, and must expect to experience the vengeance of the clergy and their friends. Should this measure fail of producing the desired effect

in yielding a plentiful harvest to satisfy the cravings of money-loving priests, then, in the language of L. Beecher, "Connecticut is Connecticut no more."

But, by the bye, how is Christianity disgraced by such proceedings, and such avaricious cravings for money. Can the originators of such a scheme possess one particle of the religion of Jesus Christ? These are the men who talk to us about supplying the population of our country with 5,000,000 competent religious teachers, of the want of 700,000 ministers! of raising a "missionary revenue" of 748,323,000 dollars*!! and about "converting a world"!!! as if the Almighty had committed the work of conversion and the salvation of souls wholly into their own hands. Unless people open their eyes, and bounds are set to the avaricious and presumptuous proceedings of such men, Christianity will not only be driven from the earth, but the world will be undone, and every man, except he be a priest, must become a slave.

It is no difficult matter to perceive that all those who become zealous and active partisans in these plans and schemes of the day, either have no true genuine religion, or else very shortly lose what they have. They are hurried into practices, and resort to measures, wholly irreconcilable with the spirit and principles of the gospel; and in their strife for obtaining money and carrying their designs into effect, it is seldom that even moral honesty and fair dealing are long preserved. So that the professed friends of Christ, in this day, under pretence of "promoting religion" and "saving the world," are, as they

* See "*Zion's Call*," *Reformer*, vol. 3, page 49.

now proceed, in a fair way to destroy all true religion, and bring ruin upon mankind.

[From the Pilot, printed at New Haven.]

700,000 MINISTERS!!!

"The horse-leech hath two daughters, crying, give, give." *Prov. 30th, 15th.*

Unfortunately these daughters have a numerous progeny, many of whom are settled in our country, and all of them take after their mothers, crying, Give, give. There is no town and no corner of our country, which is not infested by the descendants of the *horse-leech*. Religion is for ever on their tongues: they shed tears like the crocodile, over the benighted condition of Indians, pagans, heathen or gentiles, whom they never saw, and nothing can relieve them but *money*, or money's worth. Every travelling man of the *horse-leech* family has a tempting commission, say 20 per cent. of what he can collect.

Not long since, one of this family, in the employ of the Education Society, called on a poor woman, crying, Give, give, and telling her Dr. Griffin's *great story*, which furnishes the words of our text. She plead her extreme poverty, but these *horse-leeches* have no bowels of compassion for real visible distress: their sympathies are expended on supposed cases some thousands of miles off: He pressed his claims for something, which she could not spare from the house. She finally owned, that she had a bed-ticken, which she had made with her poor old hands, and that she had hoped to fill it for the family, but that her daughter had lately lost her husband and come home sick, and that she must sell the ticken to help the afflicted child. The bed-ticken fired the imagination of the *horse-leech*, and he actually got it from her, promising that the Lord would reward her four-fold.

In the 84th and 85th pages of the 7th report of the American Bible Society, we find the practice of taking a pen-

ny a week from poor boys, and of collecting from *poor, aged* persons, spoken of with apparent triumph. It is not believed, that the rich and honourable officers of the societies would personally make use of such base exactions; but they are like many rich landlords, who live in luxury, while their overseers are wringing from tenants the means of purchasing bread for their children. The societies rely on the zeal and activity of the *horse-leech* family, no man of whom, whatever may be his garb or profession, has any feeling but for *money*, and if he can once find the way to your pockets, he soon makes the way familiar.

The art of begging depends partly on talent, but more on experience. When thorough adepts call on us, we generally find it for our comfort to give them something to get rid of them, and this would be the best course, if like the devouring locust or the pestilence, they would, after a season of ravage, quit us; but they are after us in the house and by the way-side, not always the same member of the family, but one after another, crying Give, give. In seasons of peculiar prosperity or adversity, *Horse-leech* is sure to be near us; but if we are sick, his visits are redoubled, and on the death bed his pressure is irresistible. To the everlasting shame of some, who *profess* to be examples of holiness, advantage has been too often taken of men in the last stages of mortal sickness. When the symptoms of death approach, and the silver cord is to be loosed, when the patient thinks not and cares not about the sordid wealth, which occupied too much of better days, *Horse-leech* appears for a *legacy*, each one of these holy societies having cast its nets deep and far for the profits of a dying bed.

In England, where the *horse-leech* family have been as troublesome as they are with us, Statutes of Mortmain were made, repealed and evaded, till the Statute of 9th Geo. II. c. 36th provided that "no lands or tenements, or money

to be laid out thereon, shall be given or charged with any charitable use whatever, unless by *deed* indented, executed in the presence of two witnesses, 12 *calendar months* before the death of the donor, and enrolled in the court of chancery, within six months after its execution (except stocks in the public funds, which may be transferred within six months previous to the donor's death) and unless such gift be made to take effect immediately, and be without power of revocation, and that all other gifts shall be void."

The practice of robbing the dead and the living at a stroke, under pretence of pious uses, has been a favourite one of the family aforesaid, and has been too much winked at by those who shared the profits; and this country has suffered not a little by the practice!

We do not profess to know what is whispered into the ear of such testators; but if the representations are as unfounded or as exaggerated, or as full of appeal to the passions, as those which we read in the reports of the societies, or hear from their agents, the fact is greatly to be lamented, and the repetition of such imposture ought to be prevented by law.

As to the great societies, their roots are deep, their branches are strong, their officers are the nobles of the land, and each of the societies constitutes a holy legion of honour, into which the rich and proud of our country are invited, and to which they are pressing with their *dollars*, fit emblems of their *personal* holiness. They are building their Babels, and holding their conclaves, each seeming to say in the exulting language of Babylon, "I sit a queen and am no widow and shall see no sorrow." So long as they can draw monies from *vacant* men for the *vacant* title of membership, and so long as timid men will pay money to be prayed out of their purgatory, they may prosper: but when they form their little auxiliaries in the midst of us, and take

from us the monies which we can and ought to spare for the small and *most useful* charitable societies in our neighbourhood, and for secret charities to the helpless widow and orphan, we have just occasion of alarm. That, which the *horse-leeches* from a distance cannot effect, is to be drawn from us by prayers, by addresses, by holding the bridles of the horses of neighbouring ministers and providing sumptuous tables for them, to encourage them in the great work of exhausting the source of minor charities among their own people, by annual subscriptions of 50 cents, and by all the schemes of artful beggary, which the ingenuity of man can contrive.

And now, men, brethren, and fathers, for what purpose are all these things? It is to associate and consociate all the natural enemies of the Church, those who are declared such in the New-Testament, under the popular name of religion; the main body to be Presbyterian, orthodox and federal, and to draw into their circle now and then a republican, now and then a priest of one of the minor orders, so that he may draw in as many of his people, as can be *duped to pay*, and so as to give to the whole the appearance of catholicism and toleration, and to go on smoothly so as not to alarm the people.

And what are these mighty people to gain by all this? Nothing more or less than the control of your civil and religious rights, the power of appointing all the great officers of the nation, and of changing the form of your government at their pleasure. Look to the hundred millions of papal Christendom. There the same game has been played by a like class of Pharisees with perfect success, because it was not resisted. There the people are in the dust, where you will be, if you will follow their example of indifference.

It is stated that there are at this time in the United States 12,000 students at the Theological Seminaries.

"ON MAKING A WILL."

[Extracted from a communication in the *Boston Telegraph*.]

"In contemplating various means of doing good, it has occurred to me, that the idea of giving for charitable purposes, *by Will*, has not been so often and seriously recommended, as its importance demands.

"The United States contain about 10,000,000 inhabitants. At least *one million* of these may be supposed to possess property at their disposal, from which they are liable every moment to be called away by *death*. It is estimated, that, on an average, the whole number of one generation passes off the stage once in every thirty years. According to this estimate, a *thirtieth part* of this *one million*, that is, 33,333 *owners of property in the United States will die the present year*. Should these, on an average, bequeath each *Twenty Dollars* for charitable purposes, the amount, thus given, would be 666,660 dollars.

"If, as Solomon remarks, riches may be *kept by the owners thereof to their hurt*; it is perhaps more frequently true, that they may be left to the *natural inheritors thereof* to their destruction,—to the destruction of their minds, the perversion of their moral habits,—and the ruin of their souls!

"Perhaps there is no subject on which Christian teachers, and the influential friends of charity generally, are more remiss in the discharge of their duty. They seem generally to have imbibed the false notion, that the final disposal of one's own property is so entirely his private, personal concern, that it would be indelicate and obtrusive to address him plainly on the subject, and encourage him to give for the noblest purposes. In consequence of this criminal remissness and false delicacy on the part of those who have influence over the minds and hearts of men of property, doubtless many give nothing to promote the cause of learning, and religion, and the general improvement of their species, who *might be induced by*

a single conversation, to give with distinguished liberality and cheerfulness; and who might forever after remember with gratitude the day, when the duty and the privilege of making a liberal bequest was first suggested to their minds and impressed on their hearts *by the faithfulness of a friend*."

A correspondent to the *Boston Recorder*, introducing the article "*on making a will*," into that paper, observes:

"It has come to my knowledge, that, in consequence of reading it in the *Telegraph*, one gentleman of wealth has resolved to bequeath a considerable portion of his property for charitable purposes. Others may have been affected in a similar manner. Your paper can carry the communication directly to 3,000 additional families; and it will doubtless be shown to others, for whom it may be thought appropriate. And thus eternity may reveal, that the sanguine hopes with which it appears to have been written, are more than realized." [How *wise* are these seekers for money, *in their generation*.]

[From the *American Eagle*.]

CHOCTAW ANNUITY.

Our national government, in order to secure the Indians against the superior cunning and frauds of civilized men, provided, very wisely, that no individual should be allowed to purchase their lands—reserving that privilege exclusively to the government. But the wit and wisdom of our rulers was not a match for the ingenuity of the clergy. Though the *lands* were safe from the missionary grasp, the *money* and the *annuities*, paid by government for their purchases, were left to the free disposal of the Indians, and have been eagerly seized by the land pirates of our country. I shall refer but to a single instance—stupendous for its magnitude, and alarming to the nation itself, from the bearing it must have upon the peace of the Indian tribes.

By a treaty with the Choctaw Indians, our government bound itself to

pay that tribe 6,000 dollars a year for 16 years, and 5,000 dollars for an additional year. The Missionaries at Elliot persuaded the Indian Chiefs to make over the *whole of this annuity*, amounting to ONE HUNDRED AND ONE THOUSAND DOLLARS, to *them*. (See Letter from Missionaries at Elliot, dated 12th June, 1820, in the Pano-plist.) It seems that the tribe disapproved of the conduct of their chiefs: but there was no remedy—the missionaries had obtained the grant, and refused to relinquish it. The discontents increased so alarmingly, that Government was obliged to interfere, and actually made provision for paying the annuity *twice over*. The incredible weakness of Government, (for all governments are weak when encountered by superstition,) in thus suffering itself to be cheated, robbed, swindled, should not be proclaimed without the best of proof:—that we have, in a treaty concluded with the Choctaw tribe, Article viii.—

“To remove any *discontent which may have arisen in the Choctaw nation*, in consequence of 6,000 dollars of their annuity having been appropriated [granted to the missionaries] annually for 16 years, by *some of the chiefs*, for the support of schools, the commissioners of the United States oblige themselves on the part of the said States, to set apart an additional tract of good land for raising a *fund equal to that given by said chiefs*, so that the whole of the annuity may remain in the nation, and be divided amongst them.” (See Acts 2d. Sess. 16th Congress, p. 37.)

This missionary mania disorders every thing; it despoils us of our property and our reputation; it corrupts the public taste and the principles of morality—it infuses poison into domestic life, destroying the virtues and perverting the best affections of our wives and children—it debases alike the ruler and the ruled, the civilized and the savage.

[From the N. Y. Telescope of Jan. 22.]

AUBURN THEOLOGICAL SEMINARY.

“The Utica Recorder states, on the authority of a letter received from the general agent of this institution, that the sum of 12,000 dollars, for the endowment of a Professorship, has been contributed within a few weeks past, by a number of individuals in the Rev. Dr. Spring’s church in this city.”

We should be induced to question the authenticity of the above paragraph, had it been received through a different channel; but we are compelled to believe that the *Reverend Doctor Spring’s* congregation are so blinded and priest-ridden, as to bestow the enormous sum of 12,000 dollars to endow a professorship for learning young men the trade of preaching. Many in our city are suffering with cold, hunger, and nakedness, and yet these high and charitable professors lavish their thousands to support a human invention, discountenanced by the whole tenour and genius of the gospel.

We ask such men whether they have any ground to expect justification at the bar of God, for squandering their money in this manner.* Will not the cries of the widow and the orphan, the poor and destitute, be swift witnesses against you in the day of judgment?

It appears that many of these very persons, who gave so liberally, *have failed in business!* and afterward taken the money, which ought to have been given to pay their creditors, and bestowed it to Theological Seminaries, Missionary, and other popular societies!

Oh, the mystery of iniquity! When will it come to an end? surely not while

* Dr. G——, a pious Methodist of this city, who recently departed this life, gave about \$500 to the Methodist Missionary Society; yet he intimated, on his death-bed, that his donation was not an acceptable offering to God; or that his motives were not sufficiently pure. Oh, how different are the views of men when ETERNITY heaves in view.

such gross darkness covers the minds of the people!

[From the *N. Y. Telescope* of Jan. 29.]

HIGH SALARY; OR DISINTERESTED BENEVOLENCE!

'All you that have plenty of Dollars
And seek the good will of your Priest;
Come, help us to train up more scholars
To preach for the mystical beast!'

On Monday evening, the 10th inst. a Congregational Meeting was held in the brick Presbyterian church, in Beekman-Street, to allow or refuse the *small* salary of 3,250 or 3,500 dollars per annum, for the support of Dr. Spring. The clerical Gentleman being, we presume, afraid he would not obtain a vote for it, attended the meeting; opened it with a sanctified prayer, made a cringing and supplicatory speech, which he had previously prepared, and begged it, as an especial favour, to allow him that sum; as he could not live on less. Part of his hearers, who probably owned no pews, being enthusiastically attached to him, did not dare say, Nay!—While the most pious, substantial, and respectable of the *pew-olders* from whom the salary is derived, expressed their unqualified disapprobation. The salary, however, was obtained; and that, with a few hundred more from another source, making in all, including perquisites, about 4,000 dollars!—This gives his Reverence a better support than any one in his congregation. But it cannot last long; for when the worshippers hear this hireling Priest, they will naturally within themselves exclaim, *He preaches for Money*; it is *cash* that makes up his Disinterested Benevolence.

[From the *Connecticut Journal*.]

CHURCH MUSIC.

Mr. Editor—I love to go to church now and then, to pass away an idle hour, to see the new fashions, and particularly to hear the music; and I cannot but remark how wonderfully improved we are of late, in church music, especially in the choice of our tunes.

You can't tell how delighted I was last Sunday, (as I passed by one of the churches, deliberating whether I should go in or not,) when I heard the organ and choir singing, in full glee, one of my favourite old Scotch airs, called "*Auld lang sine*." Sure, thought I, there is some real *fun* going on in the church, I'll go in and see what is the matter. I arrived just in time to join in the latter part of the tune; and being much animated, I sang out, with a pretty loud voice,

"We'll tak' a cup o' kindness yet
For Auld Lang Sine!"

[We are not in the habit of giving reviews of works of any kind; but a correspondent of respectable standing in the Methodist Society, having furnished one on a pamphlet lately printed in this city, we present it to our readers. So far as doctrinal or controverted points are concerned, we disclaim any interference, not wishing to engage in matters not so immediately connected with the object of this work.]

For the Reformer.

REVIEW.

Retrospective Theology, or the Opinions of the World of Spirits. By Ezra Stiles Ely, D. D. Pastor of the Third Presbyterian Church in Philadelphia. 8vo. pp. 45. Philadelphia, 1825.

'Tis only a dream—a phantasm of sleep; the thoughts of a sleeping man; an idle fancy; a sluggish imagination; the vagary of a man lost to soundness of faith, and good feelings—And the title of the pamphlet should have been, "*Calvinistic Theology looking backwards; or the phantasms of a drowsy dreaming doctor of divinity of the Supralapsarian Calvinistic school*."* It is no new thing under the sun for doctors of this school, to dream against other people, and for their own behoof. Of dreams, it is said, some are natural; some divine; some infernal. To the last class the dream of Doctor Ezra Stiles Ely, must of necessity be refer-

* Those who believe that all things were decreed prior to the creation, are Supralapsarians.

red; as will plainly appear to every honest interpreter of the idle wishes, and wild phantasms of drowsy dreaming doctors of divinity. In Deuteronomy it is written, "If there arise among you—a dreamer of dreams—saying let us go after other gods, whom ye have not known—thou shalt not hearken unto that dreamer of dreams." Again, Jer. 23, 32, "Behold I am against them that do prophesy false dreams—and do TELL THEM, and do cause my people to err by their LIES, and by their LIGHTNESS." Again, Zech. x. 2, "The diviners have seen a LIE, and have told FALSE DREAMS."

In his more wakeful moments the sleeping Dr. seems to have anticipated some of these passages, as forming objections to his idle fancies; and therefore his first words are,—“If Bunyan dreamed when he wrote *Pilgrim's Progress*, then let me be deemed a dreamer also.” Bunyan dreamt like himself; but our Doctor dreams too much like Balaam, with his eyes half open, to be allowed to plead Bunyan's example. Indeed, sleeping or waking, the D. D. is worse at visions than even Balaam himself, the *records* themselves being judges.

To be serious, it is really shameful to charge reading reprobates *twenty-five cents* for the puerile trash, when at the same time the drowsy doctor must be so far awake, as to hear his conscience loudly declaring that, those who either read or hear his *dream*, have just claims on him, for *ten times* the amount, as a trifling remuneration for the time lost in reading and hearing his “lying vanities.” It may be remarked, *en passant*, that the dozing doctor was not wide awake when he committed the thoughts of a sleeper to paper, to the press, and the public. Did he consider that all of those against whom he so maliciously and foolishly dreams, have beds as well as himself? It is not as the snoring gentleman imagines, “the last child of Adam's race is not born”—there are others who can dream; even

the writer felt drowsy while looking at the backward, tail-foremost-theology of the Pastor of the third Presbyterian Church in Philadelphia. The reader of these hasty lines will not, therefore, wonder if I too seem to dream a little—not much, as the Doctor's vinegar and gall is quite offensive.

After having indulged himself in most egregiously irreverent dreaming about awfully sublime things—passing from planet to planet—from elysium to tartarus—the drowsy doctor informs us, “how widely different did I find the eternal world to be from what I had once [and *now*] imagined.” Doze on gentle doctor: your imaginings

‘When brightest are of little worth.’

His imagination is like some of those great crazy mammoths that went trampling about chaos before unconditional decrees and doctors of divinity were created.

The reverend Doctor not only dreamed, but he seems to have talked in his sleep—and told truth too, by the by—On his *ninth page* he says, “It was my judgment, that as a man *thinketh* [dreameth] so he is, in the state of his heart, and the manners of his deportment”—

“What I write, is more my real self
Than what I do.—

My dream is the pure produce of my
mind”—

And as he takes the privilege of dreaming, now Bunyan dreams no more, with Bunyan he may ask,

“May I not *dream* in such a style as this?
In such a method too, and yet not miss?”

Yes, ye may, provided ye do not unconditionally *damn* your poor neighbours. Say not it is easy to dream your opponents into perdition; the difficulty lies in getting them out again.

To conclude: The doctor dreams as a staunch disciple of the old calvinistic school—he dreams that he himself is one of the elect—he dreams that, the creed he dreameth about, has not been refuted a thousand and a thousand times, until very few are left to dream

it is even a plausible scheme of tail-foremost theology. Adieu Dr., let Satan do his own business. "Awake thou that sleepeth;"—and no longer profane the Holy Name, prostitute the Scriptures, and cause unbelievers to despise scholastic divinity, as the most churlish, puerile, and sleepy stuff ever snuffed, or tasted, or otherwise used by ranting divinity doctors. For shame—such a dream in America in 1825—Ah! Alack! such ghost stories—poor doctor Ezra Stiles Ely! Alack! Alack!!
Z. Z. Z.

For the Reformer.

To a late writer in favour of the doctrines of one of the most distinguished sects in this country, who arrogates the right, from the 15th and 17th verses of the 1st ch. of Colossians, to exercise spiritual and temporal dominion, an opponent observes:

"Who would have thought of looking to Col. 1. 15, 17, for a kingdom of Clergymen, exercising dominion in and over "the Christian world," with all their ranks and degrees, from the most dignified downward? Concerning these however, the learned may not be fully, though in the main agreed. A Catholic would understand by *thrones and dominions, principalities and powers*, the pope, the cardinals, bishops, and mitred abbots, with the almost endless train of ecclesiastics, regular and secular. An English Episcopalian would understand these grand words to mean, the king, the head of their church, primates, metropolitans, lords spiritual, prebendaries, deans, &c. &c. &c. while a Scotch Presbyterian would think of the general assembly sitting under the combined authority of Christ and of the king's commissioner, synods, presbyteries, prolocutors, kirk sessions &c. doctors, professors &c. &c. The more republican congregationalist or associator would think of titles less splendid, as more congenial to his system, such as doctors, heads of colleges, professors of the science of theology, lecturers, mo-

derators, missionaries, &c. And even ordinary clergymen would, aside from their chance of rising by exertions, all come in for a portion of the honours of the kingdom. They are considered as eminent, very eminent above the multitude, all invested with a sound character, all denominated *the reverend*, having a part of the honour given to the higher grades, who are styled very reverend, right reverend, most reverend, and the gradation ends in Holy Father, or his holiness." VIRGINIAN.

For the Reformer.

[Communicated from Niagara Co. N. Y.]

I am perfectly satisfied that the modern priesthood are the descendants in a "regular line of succession," of the Catholic clergy of the 11th and 12th centuries. For at least sixteen hundred years has this privileged order been preying on their fellow-men. It is true, that millions of them have been engaged in spreading what they call Christianity; but what is the result of these vast exertions? Figures are hardly able to compute the dollars spent in their labours—and what are the fruits? Look at Spain, at Portugal, at Italy—France, and I may say all Europe—completely thronged with ecclesiastics and merged in the greatest depth of moral ignorance and idolatry. History gives us a faint idea of the thousands of innocent men, women and children, butchered by this unfeeling tribe. The continent of America is not free from their oppression. They have a strong foothold on our southern continent, and no doubt would rejoice in being in the same situation on the northern. Their prospects are not very flattering in New York State, and happy would it be for America, if each state had the same safeguard to their liberties. It will be recollected, that under the present constitution, no priest is eligible to an office, *civil or military*, within the state.* The Yorkers are

* It is not necessary to the power and ascendancy of the clergy that they hold any civil or military office within a state. Their

not free from their impositions, yet they cannot pick people's pockets "according to law."

It is flatly denied by the American clergy, that they are connected in principle or practice, with the clergy in Catholic countries, particularly in missionarying. They say the Jesuits have been of little or no benefit, while themselves are doing much good—and the reason they give is, that the Catholics were more avaricious than the Protestants.

That both Catholic and Protestant priests are actuated by the same motives, and both set in motion by *money*, needs no proof. The missionaries at the Sandwich and other islands in the Pacific ocean, are most shamefully abusing the natives—not only in persuading them to fine one another for violating the day on which our priests *earn* their money, but in taking from them Arrow root and other commodities of the Islands, for their unasked services. This we might reasonably expect, when in our own country we see them lose no opportunity in filching every copper, within their reach, from the "poor and destitute heathen." Their taking 100,000 dollars from the Choctaws in one manœuvre, besides large amounts in *cattle*, seems enough to destroy their *pretended holiness*, even in the eyes of their advocates.

It is ludicrous in the extreme, to see the Catholics using their influence to make converts in the United States, by means of their missionaries—while our missionaries are traversing countries under Catholic influence, also for the purpose of making proselytes.

Our clergy call the Church of Rome "Mystery, Babylon the Great, the Mother of harlots and abominations of the earth." "The beast with seven heads and ten horns,"—and still they leave our country "naked and destitute," to be attacked and overran by this Catholic monster, this "Beast with ten horns." Why do our clergy leave

friends and partisans in office can do for them all they desire.—[Ed.]

Americans so "destitute," thousands being pronounced by them "WHOLLY destitute of the *means* of salvation?"* Why leave us a prey to foreign Jesuits? Why not improve the western red-men, and *stop robbing them*? They have been a long time at work among the aborigines, and what have they done beside getting their land, cattle and money? We know the Oneida Priest has done something, by way of taking a *small tithe*. Lastly, if they cannot keep their itching fingers off heathen cash, stay at home and plunder Christians, and no longer abroad disgrace the religion of Jesus Christ our Lord. LUKE.

SECRETARY YATES AND NEW YORK TRACT SOCIETY.

It appears that Secretary J. V. N. Yates, superintendant of common schools in the state of New York, has brought himself into difficulty in consequence of lending his aid to serve the clergy, by introducing their Tracts into common schools. The following is an outline of the proceedings against him.

"*Legislature of New York.*—Among the petitions presented to the legislature on Monday, [Jan. 31,] was one from sundry inhabitants of the town of Lebanon, Madison county, praying that J. V. N. Yates, Esq. the superintendant of common schools be removed, on the ground that he has lent his official sanction to the introduction of tracts into the schools, at the solicitation of the tract society; the petitioners setting forth that the tracts have a pernicious tendency towards giving the

* Lyman Beecher tells us there is a population of 5,000,000 in our land left "destitute of proper religious instruction;" that "five millions in our nation are unsupplied with *competent* religious instructors." "The population of Georgia," says this spiritual calculator, "is 452,083, while in the whole State there are not to exceed *ten ministers who are qualified to preach the gospel*, leaving 442,433 of the population of that State *destitute of such instruction as God has decided to be proper for the salvation of men.*"—[Ed.]

clergy an undue influence on society in general, and the rising generation particularly."

Secretary Yates has addressed a communication to James Tallmage, president of the Senate, to be submitted to the committee who have the Lebanon petition in charge. The result of this business will show the strength of the two parties—that of the Presbyterian clergy and the people, in the important state of New York. If the former prevail, no future efforts to withstand their influence can be expected to prove successful. Below is given a communication from *One of the memorialists at Lebanon*, which will serve to show the interest which is felt on this subject, and the proceedings of Mr. Secretary Yates, and of the Tract Society.

[From the Hamilton (N. Y.) Recorder.]

To the Public.—The answer or rather evasion of Mr. Secretary Yates to the Lebanon memorial requesting his removal from office, has just come to hand, and will be seen in this paper.

It is merely my object here to present the public with some leading hints upon this subject, reserving a more full view for a future occasion. It is well known in this vicinity by many, (though *all* are not yet apprized of the facts) that the said Secretary of State, and acting Superintendant of common schools, did, about the last of July 1824, issue a circular, *officially* recommending the introduction of *tracts* as *premiums* into all the common schools of the state, and particularly by introducing to the schools a *tract*, entitled "The Pensioner, and his Daughter Jane," as a *specimen* of tracts to be hereafter issued for the use of the schools, by the N. Y. State Tract Society;—that the said circular was printed upon the cover of the *specimen tract*;—that the cover of the same *tract* contained a public communication from the Tract Society, suggesting and *puffing* a plan of common school celebrations as devised by the Rev. Dr. Proudfit of Sa-

lem—suggesting likewise a new mode of raising money to buy *premiums* and *reward-books* for the scholars, by *selling tickets of admission* to spectators at the projected celebrations—and adding an *advertisement* briefly informing us that they expect to furnish the said *premiums* and *reward-books*, at certain prices. It is also known, (though not by all) that on the 1st of August last, the said Secretary, &c. issued another circular, *officially recommending* the celebrations, tracts, admission tickets, &c.; that the recommendation of both circulars are in the most *puffing* style, and not content with bestowing all this *official influence* upon the projects of the tract society, he accompanies the last circular with a formal set of *instructions*, "*officially directing*" (as the tract society call it) the school and town officers throughout the state to establish common school celebrations "in each town containing a *church* or *public place of divine worship*,"—and among other things to be then and there done and performed, to "*establish religious exercises*" in such manner as they shall please to *direct*.

Though all these instructions are in the most *commanding style*, it was doubted by some, whether the Secretary really intended them as *obligatory* upon the ground that he must be a man of too much sense, to think of giving the law and Constitution so unbounded a *stretch*. To satisfy this query, and some others, a part of the board of school officers in Lebanon wrote him a very pertinent letter upon the subject, showing that the inhabitants of that town were decidedly opposed to the celebrations, and to adopting the use of religious tracts in the schools, and determined not to comply with his instructions or recommendations, and proposing a few decent inquiries. At this the Secretary flounders—seizes the offensive letter—writes upon it a crusty *answer*, and returns it again to the rightful owners. In this *answer* he says, "I never did recommend *religious* nor *sectarian* tracts,"

grumbles about the "*style*" and "*matter*" of their communication—refuses to answer the questions, and winds up with, "Your letter is returned until I shall hear from your town in a manner *fully official*."—The thing was done—the self same *rascally epistle* was transcribed, signed "in a manner *fully official*," and again transmitted to the superintendant—He now *toes the mark*, and in his *official answer* declares, that he considers his *instructions* as *obligatory*, and intimates that the neglect or refusal to comply, is subject to *penalty*, to be inflicted or withheld at his discretion; but still dodges the subject of "*religious tracts*" by clinging to the term "*moral tracts*."

In the mean time, along comes a new communication from the Tract Society, in the Albany Gazette, in which, boldly avowing their intentions with respect to our common schools, "*they do not stop short*," they say, "*of seeing their tracts in the hands of every child that can read in the state*," and with sundry other things, too numerous to mention here, do not hesitate to boast of the "*strong*" assistance and support of the Secretary of State in their proposed measures, expressly calling their works "*religious tracts*," and exhibiting, in the most fulminating style of pulpit denunciation, their *sectarian* character.

In short, this last communication of the Tract Society, together with the correspondence above mentioned, has elicited a flood of light, which convinces the most doubting. A few of the scattered rays have been collected in an *appendix* to the memorial, and just forwarded to the legislature with the accompanying documents.

In relation to the Secretary's answer to the memorial, addressed to the Senate, there is merely time to remark, that we never charged him with "*directing*" (as he pleases to call it) or *commanding* the use of tracts.—This is mere subterfuge—an intimation totally unfounded, and shows the intention to *evade*, by confounding the subject of

complaint.—His quibbling use of the word "*moral*" he will find fully answered in the appendix. That he "*directed*" or *commanded* the establishment of *Celebrations*, with *religious exercises*, is no longer to be doubted, and it is equally plain, that under the wing of that *command*, he has laboured to introduce the tracts of a certain *religious* or *sectarian society* by another flagrant abuse of *official influence*—his *official* recommendation.

The details will probably soon be before the public, and those who, from want of sufficient information on this subject have been silent, will then be better able to judge of the abundant justice of our (or rather the peoples') cause, and decide for themselves.

One of the Memorialists.

Feb. 7, 1825.

SENECA INDIANS AND THE MISSIONARIES.

The removal of the Mission family from among the Seneca Indians, was mentioned in the Reformer some months back. From communications and statements which have lately appeared in the *Buffalo* (N. Y.) *Patriot*, it is not surprising that the Indians should desire their removal. A "Rev." Mr. Harris seems to have been the principal person at the missionary station at this place, and the money received from the United Foreign Missionary Society alone, for one year, amounted to 3,051 dollars 97 cents agreeably to the book of the Secretary. Says Dr. Chapin, "Let him state to the benevolent community from whom he receives his support, what has been done upon the Seneca station to justify an annual expenditure exceeding 3,000 dollars. The whole view of this subject, not only from the preceding documents, but from the present distracted state of the Indians, conclusively demonstrates that Mentor [Mr. Harris] is contracted in his views, vindictive in his feelings, and a bigot in religion."

Thomas Armstrong who appears to

have been associated with Mr. Harris as his interpreter, certifies to the following effect:

"I, Thomas Armstrong, do freely declare, that I refused to sign the communication in the *Patriot* of Jan. 25; [in favour no doubt of Mr. Harris, or in confirmation of some of his statements;] that Mr. Harris wrote my name and frequently urged my acknowledgment of it; but I still refused.—That Mr. Harris then proposed, and took a vote of the few Indians present, who decided that I ought to sign it, and I was finally induced, though reluctantly, to add my mark, although I did not assist as interpreter.

"I do further declare, that a number of the Indians whose mark appears in the *Patriot*, were not at the council.—And further I do declare, that I have been well acquainted with the school, and do believe, that the Indians were justly incensed at the general conduct of the teachers. Of many complaints made by the Indians, a few only shall be specified. The children generally complained of the severity of their treatment; they would often steal from school for the purpose of returning home to obtain food;—their food was always scanty, and often of bad materials.

"The children were confined in school, or kept in the house until it became impossible for them longer to restrain the calls of nature. For such misconduct, the children were punished by having their faces rubbed in their evacuations.

"The school was generally very small: but when any company, such as Mr. Milledollar, Spring, &c. [2 and 3,000 dollar-men] was expected, in order to make the school appear large and flourishing, *runners* were employed, and as many Indian children as possible were collected.

"I do further declare, that I have been well acquainted with a Miss Van Patten, who resided among the Indians to their very great benefit and satisfac-

tion, that she was tender, affectionate and humane to the children, was unwearied in her endeavours to instruct the Indians in all the duties of industry and morality, and in the arts of domestic manufactures,—such as spinning, knitting and sewing, and that she was preparing to teach weaving.

"That the Indians, without exception, had the fullest confidence in, and most sincere regard for Miss Van Patten, and without any complaint from them, she was dismissed from their service, and they deprived of the bright example of her goodness and benevolence." [She was dismissed, it appears, for holding to Baptist sentiments.]

Mr. Jameson, a well educated native of the Seneca tribe is accused of having some agency in effecting the removal of the Missionary family from the Indian reservation. But Red Jacket, it seems, was the original and principal agent. Says P. P. Pratt, "He has always claimed the credit of having done it—to use his own language, he says, *that he believes that the Great Spirit gave him strength, with the aid of the Law to effect the removal.*"

COLUMBIAN COLLEGE.

A few weeks since the Trustees of Columbian College at Washington, petitioned Congress to be released from the payment of 25,000 dollars due to the United States, when extreme poverty and embarrassment were urged to effect the passage of a bill for their relief. The bill having been granted, we now learn, from the Boston Recorder and Telegraph, that the Trustees have voted to erect another college edifice, "not less than 117 feet in length by 47 in breadth." Congress in this instance, appear to have been a little duped, and Luther Rice has proved himself to be as successful in petitioning Congress for charters and grants as in begging for money.

That the pecuniary concerns of the Baptists at Washington could not have been so low as was pretended, appears

not only from the intended erection of another costly edifice, but from the receipts of the last year; which, to the Baptist Education Society, was 3,971 dollars; to the Columbian College, 9,425 dollars, and to the Baptist General Convention, 27,403 dollars—making in the whole 40,799 dollars. To which, if we add the 25,000 dollars lately granted by Congress, there will be the round sum of 65,799 dollars.

If Congress once begin to patronize the schemes of the priesthood, how long will it be before the clergy or their partisans will swarm around our national representatives for grants, immunities, and gifts; and those who resist their demands will be proscribed, and need never expect to enter the Halls of the Legislature again.

PRESBYTERIANS AND NEW YORK LEGISLATURE.

We learn from an Albany paper that the Presbyterians in the state of New York are getting up petitions to be presented to the Legislature of that state to prohibit navigation on the Erie Canal on Sundays. These petitions, it is stated, have been announced from the pulpit, and subscribers solicited at church, immediately after service on Sunday. It is also said that the governor (De Wit Clinton) is to encourage the procedure by a special message—"as he deemed it rather unpopular to incorporate a recommendation of the measure in his speech." This great statesman having once taken sides with the Presbyterian clergy, they will expect him to favour all their schemes, and he will find it difficult to refuse any of their demands.

GODFREY HAGA of this city, who died Feb. 7th, made, by his last will, the following disposition of his property. To the Pennsylvania Hospital, 1,000 dollars; to the Northern Dispensary, 1,000 dollars; to the Southern Dispensary, 1,000 dollars; to the Pennsylvania Institution for the Deaf and

Dumb, 1,000 dollars; to the German Society, 2,000 dollars; to the Bible Society, 4,000 dollars; to the Widow's Asylum, 5,000 dollars; to the Orphan's Asylum, 10,000 dollars; to sundry persons, 50,000 dollars; to the Brethren's Church (the Moravian Church) in Philadelphia, 2,000 dollars; for the relief of superannuated preachers, their widows, and missionaries and their widows, belonging to the Brethren's Church, 6,000 dollars.

To the Society for Propagating the Gospel among the Heathen, 20,000 dollars. This constitutes a fund, the interest of which is to be applied by the Society for the purpose of educating pious young men at Nazareth Hall, for the Gospel Ministry.

The residue of his estate, valued at more than 200,000 dollars, is bequeathed to the said Society for Propagating the Gospel among the Heathen, and to be appropriated from time to time as the Society shall direct.

TURKISH FIRMAN.

From Aleppo, under date of Aug. 12, we find the following Firman issued by the Sultan, prohibiting the sale of the Bible, the Psalter and the Gospels, in his dominions:

"Know I have learned that books, such as the Bible, Psalter, the Gospels, and the Epistles of the Apostles have been printed in Europe to the number of two or three thousand copies of each, together with a treatise in the Persian language, and two or three hundred copies of each kind, with four or five of the Persian treatise, have come to my capital—now, as it is my duty, entirely to prevent the arrival of such things in the empire under my Government, you have to order these books back to Europe, and if such should in future arrive at the Custom-house to make a strict examination, and to take care that none of these books be sold in my Capital. You will also see that no Musselman obtains such books; and if there should be any copies of them,

that they be taken away and thrown in the fire to be consumed by it; and above all things let none of them be sold or bought in any country belonging to my Empire." [*Col. Register.*]

["This Firman," says a London paper, "is moderate enough in comparison of the spirit with which it is executed." "It was no sooner made public, in this city," says a letter from Aleppo, "than the Cadi called together the Chiefs of the several Christian communities, and commanded them (the Christians) to deliver up any of these books which they might have; adding, that he would hang any Christian who should be discovered to have a Bible or Testament in his possession."]

GREAT HURRICANE.

An inundation, produced by a violent wind has been very destructive in the northern parts of Europe. The Russian fleet at Cronstadt suffered severely. A 100 gun ship was sunk. At Petersburg the water rose to the second story of the Emperor's palace, and it is said that commerce has suffered to the amount of 150 millions; vast quantities of goods being destroyed in the magazines. A regiment of caribineers, it is stated, was entirely lost, men and horses, and 7,000 persons were found drowned in the houses, and 8,000 more were missing. A village near the city, called Emilianacka, was totally destroyed, and 8,000 people drowned. The militia for eight miles round, were employed in picking up and burying the dead.

Near 50,000 are said to have suffered by the overflowing of the rivers in Germany.

MEXICO.

Particular instructions were enacted, last December, in the Mexican Congress for the Mexican Envoy at Rome, with a view to an agreement with the Pope, which shall recognize the right of regulating appointments to ecclesi-

astical offices, public worship, the number of festivals, &c. to be in the Mexican nation, as heretofore in the Spanish monarchs.

On the 25th of November, in the Supreme Congress, a member, *Mr. Mier*, proposed to add the festival of St. Thomas, the Apostle, to those allowed to be national festivals in the new regulations. His reason was, that, in all likelihood, St. Thomas *first preached the Gospel in Mexico*. He insisted on the various plausible proofs extant of this fact. The subject was debated the next day. An editor of Talapa complains of the Congress for entertaining it, and advises them to think of more important matters.

[We think the advice very good. St. Thomas must have been dead more than 1,350 years before America was discovered.]

CHILI.

The government of Chili has made an important reform in the ecclesiastical establishment: the property of the church [said to be immense] is confiscated for the use of the state, the clergy to be allowed a competent salary for their support; the friars who wish to renounce their vows, and leave their convents, are permitted to do so, and are to receive a decent maintenance until they may obtain some ecclesiastical benefice. All convents that do not contain more than a prelate and eight monks are to be closed, and in no part of the Republic is there to be more than one convent of the same order. Musi, the Pope's vicar, (and most probably an agent of the Holy Alliance,) has been banished the republic. This is the same man who was sent off from Buenos Ayres some months ago, the Governor having good reason to suppose that his mission was not altogether a religious one—*Daily Advertiser.*

Methodist Unitarians.—The Annual Association of a body of people under this name is mentioned in a late English paper.

METHODIST EPISCOPAL COLLEGE.

At a meeting of the members of the Methodist Church, in Petersburg, Va. Dec. 16th, a committee was appointed to draft an address on the subject of establishing a Methodist college within the limits of the Virginia Conference. This address was submitted to the same body on the 13th ult. and unanimously adopted.

[*Boston Recorder.*]

MAHOMMEDAN COLLEGE.

The corner stone of the Mahommedan College at Calcutta was laid on the 5th July, with grand and imposing religious and masonic ceremonies amidst the acclamations of a vast concourse of the native population. An address was delivered on the occasion, containing some interesting particulars relating to the history of education and literature in India.

[*United States Gazette.*]

Inquisition.—In the first 28 years, this tribunal sentenced 130,400 persons to be burnt alive; 70,980 to be burnt in effigy; and 1,405,071 to various penances.—*Don Florente's Annals of the Inquisition.*

Inquisition to be re-established in Spain.

Letters from Madrid state that the efforts of the Apostolic Junta, which are constantly directed towards the re-establishment of the Inquisition, but have hitherto been opposed by certain political considerations, will yet meet with full success, and that this tribunal of blood will soon be restored in Spain, perhaps in greater force than ever before. Petitions from 40 principal towns in Spain, have been presented to the king, praying for the re-establishment of the Inquisition. A Madrid article of the 18th Dec. states that the re-establishment of the Inquisition is no longer doubted by any one.

It is stated that *Mr. Owen* has bought the Harmony establishment at the price of 150,000 dollars; and that the Harmonists have purchased several thousand acres of land, for a settlement on the Ohio, near Sewickly, Penn. about midway from Pittsburgh to Beaver.

For the Reformer.

MODERN CLERGY.

See how the clergy strive to blind us,
And exalt themselves as kings;
While we listen, slip behind us,
Seize our purses, cut the strings.

Tell us we in sin are harden'd,
If to them we wont apply;
Reprobates that cant be pardon'd,
Though we weep, lament, and cry.

Give us part of all your treasures,
As our learning was so dear,
For your good we'll then take measures,
Pray for you and God will hear.

Pay us off in current money,
This our labours well demand;
Then you'll feed on milk and honey,
Enter in the promised land.

Dont refuse to pay your preachers,
We must better live than you,
Lest we cease to be your teachers;
And you'r wretched if we do.

For none but those of holy breeding
Can expound the Scriptures well;
If you miss the sense in reading,
You'r directly bound to hell.

Taken by the roaring Lion,
Worse by far than Algerene;
You cant pass from thence to Zion,
Awful gulfs are fix'd between.

Pay us well and there's no danger,
Therefore make the payment out,
Though you starve the poor or stranger,
God will love you make no doubt.

The better you support your teachers,
Better they can do by you,
God delights to see his preachers
Dress'd in robes of richest hue.

Build us stately habitations;
Spacious, lofty, neat, and gay;
Rooms to study your salvation,
Notes to preach, and forms to pray.

Build a temple where the people
Every Sabbath must repair;
Hang a bell beneath the steeple
Which may toll them timely there;

Make us pulpits with the choicest
Velvet cushions fine and dear;
Sounding boards to help our voices,
Grace the sound and please the ear.

Fix a time piece just before us*
For to tell us when to preach,
Then we'll lift our lofty voices,
Deal a portion out to each.

Then the trumpet shall be sounded
And your fame will spread abroad;
Gentile world must be confounded,
See how Christians love the Lord. E. B.

* This practice is seldom met with in the country, but is common in towns and cities.

TITHES IN IRELAND.

At a meeting on Wednesday se'nnight, of the Catholic Association in Dublin,—Mr. O'Connell read the following document in MS. which had been posted up in the town of Ballymore, on the 12th of last May, which he stated should be brought before Parliament.—“To be sold by public cant, [auction,] in the town of Ballymore, on Saturday, the 15th instant—one cow, the property of James Scully—one new bed sheet, and one gown, the property of John Quinn—7 hanks of yarn, the property of the Widow Scott—and one petticoat, and one apron, the property of the Widow Gallagher; seized under, and by virtue of a levying warrant, for tithe, due to the Rev. John Usher.—Dated this 12th day of May, 1824.”

— [Late paper.

The Pope has issued a bull appointing the year 1825 a year of jubilee for the whole Catholic Church, and inviting the faithful sons of the Church to make a pilgrimage to Rome.

A French writer of eminence calculates the destruction of men in the wars of the French Revolution, and those waged by Buonaparte after his accession to supreme power, at upwards of *five millions!*

Sale of Pews.—The seats in the *Third Presbyterian Church* in Newark, New Jersey, (the corner stone of which was laid on the 5th of July last,) were sold on Thursday last, agreeably to notice given. After the reservation of several valuable seats by the Trustees, we are informed, that those sold amounted to more than 22,000 dollars—a sum sufficient, and more than sufficient to defray all the expenses of the building, and the lot on which it is erected.

— [Newark Eagle.

A Presbyterian clergyman, at Fairfield, Con. has been subjected to 750 dollars damages, for a libel against an Episcopal clergyman, arising out of a dispute about Universalism. [Bucks County Patriot.

Serampore Missionaries.—As *Eustice Carey*, a nephew of Professor Carey of Serampore, is now in Philadelphia, should any yet entertain doubts respecting the truth of the statements made some time since in the Reformer relative to the property at Serampore, it would be well for them to embrace the present opportunity to satisfy themselves by calling on him.

No reference has been made to this subject for some time past, because we be-

lieved the truth of our statements were generally admitted: but a subscriber having suggested to us the propriety of giving such a notification as the above, we cheerfully comply with the request, and should be willing to see the result of any inquiries made to Eustice Carey come before the public. We were denounced in very severe terms for publishing a statement of facts, and it is now time that we should be exonerated from the charges of “calumny” and “slander,” then so liberally bestowed, if we only stated the truth.

The whole amount of salaries paid to the College Government at Cambridge last year, is stated to be 28,354 dollars. The whole expenditures of the College for the year commencing 1st July last, are estimated at 44,066 dollars.

— [Boston Paper.

The General Episcopal Theological Seminary at New York, has a permanent fund of 80,000 dollars. Notwithstanding this sum, runners are employed in various parts of the United States to obtain more.

Whenever notice has been given of a wish to decline taking the Reformer, the numbers are no longer sent. But it not unfrequently happens after sending the numbers for several months, on the score of a new year, we learn by an indirect source, or perhaps by a letter not *post paid*, that the individual intended only to take the work for one year, or to the close of such a year. The impropriety of this must appear evident to every person of candour and reflection. All arrearages should be paid up at the time a subscriber declines, and the letter which gives information of the circumstance, ought always to come *free of expense*.

* * We have had such a variety of articles for this number, that the “*Second Dialogue between the Pope and the Prince of Darkness*” is delayed till next month.

An extract for insertion has been made from the letter to the “Choctaw boy.” The letter entire will be sent to the person to whom it is addressed.

Bishop Ravenscroft's sermon will receive some notice in our next number.

The communication from Maine, signed “A. S.” having been missent, has just come to hand.

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